

*C. Singley*

# THE CANDID EXAMINER.

"EXAMINE YOURSELVES, WHETHER YE BE IN THE FAITH; PROVE YOUR OWN SELVES."—Paul.

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[NO. 9.]

## FAITH AND HOPE.

For ages past, the civilized world has been convulsed with dissensions and disputes about their faith and hope. The earth has been deluged with blood; civil wars have ensued; commotions have arisen; kingdoms have been overthrown; horrible inquisitions have been established; thousands have fallen a sacrifice to the piercing sword, and burning stake; tens of thousands have been tortured, persecuted, slandered, and banished, while every ignominious name is given them such as heretic, infidel, and every odious name which malice can invent. Is the mild, the peaceable, the humble, and the amiable religion of Jesus Christ, the cause of all these evils? Or, is it a religion which is the invention of men; a religion they worship, they know not what; they must have a system that corresponds with them in cruelty. They worship a supreme, who is a respecter of persons; who has no tender regard for his offspring; who delights in seeing them tortured here and who torments them with unceasing punishment hereafter; all because he has power to do it. No wonder then that a faith like this should be the cause of so much evil in the world; believing themselves to be safe, they exult in cruelties which would make a moral man shudder, and think they are doing God service. The religion of Jesus Christ has a different effect. It teaches that God is good unto all, and his tender mercies, are over all his works. It teaches mankind to love one another, that they are all brethren and should do to others, as they wish others to do to them, and not to persecute them nor to kill them by the fire or the sword, nor to slander them, nor to bear false report, but to love them with a brotherly love, for love is the fulfilling of the law, it teaches to live good moral lives, and practice all godliness and honesty; to follow virtue, humanity, generosity and charity; it allows all the privilege to think and act for themselves according as the word of God or their conscience points out to them; it relies on the goodness of God for the promotion of the gospel and trusts in the Lord for the detection and destruction of error, and believes that in the appointed time, error will be swept away, truth will prevail, grace will abound, pure religion will flourish & triumph and the gospel will be crowned with success.

Although, at the present time, the effects of false religion are not so severely felt, as formerly. Yet it is to be feared that religionists of the present day have imbibed many errors and adopted many of the inventions of men, and are as zealous as Saul of Tarsus, to no better purpose? For instance we know we are right and you are wrong, there is but one right way, we have found it and you have embraced an error. There is but one way, and that way is Jesus Christ, he is the way the truth and the light. All christians profess to follow this way and light; now is it reasonable to suppose that any denomination of christians have adopted the true way free from error? If so, which is the one?—if so, all would claim it. Are they all right? If not so, is it not a violation of charity, an usurpation of right, a deviation from christianity, to pretend to this infallibility that they are right & denounce others, charging them with being the cause of the endless punishment of souls. Christ rebuked his disciples for forbidding others casting out devils in his name, because they followed not with them. "He that is not against us, is for us." Is it not a mark of an unchristian spirit to stir up dissensions and oppositions between Churches, to strenuously advocate ordinances, thereby causing hardness of heart, and it prevents them from uniting together, and is the cause of so much evil speaking, persecuting, backbiting and slandering. It prevents societies from living together in peace and harmony, and prevents the religion of purity to flourish and amply illustrates that a house divided against itself cannot stand.

The faith and hope of christians will next be examined, and it will be seen how their faith and hope harmonize. Christians may principally be divided into two classes concerning their faith. Firstly, those who believe that only a portion of mankind will accept the "day of grace, and will in a future state be made happy; and the rest of mankind will be rejected and suffer a future state of never ceasing torment. And secondly, those who believe by the grace of God that in the fullness of times, the whole human family will participate in the atonement and blood of Christ, and that finally they will be made holy, and happy and there they will adore God the father, and Jesus Christ his son forevermore. Christians of the first class have faith

to believe that a few in comparison to the mass of mankind will be made happy, and the rest will suffer through an endless eternity indescribable torments. No good man hopes this to be the case, but they hope right contrary to their faith, so it is not possible for their faith and hope to agree, unless they possess a disposition as cruel as the infernal himself. Those of the second class have faith to believe that every soul of the human family will finally be restored to a state of happiness, thence they are called universalists. They extend their good wishes for the welfare of mankind, for their neighbors, for the poor heathen, for the antediluvian world, and hope for the promise that their faith embraces: hence their hope and faith harmonize, they hope for the salvation of the world, and they have faith in the promises of God to man, embraced in the holy scriptures; through faith they wait to see the accomplishment of their hope. God hath promised and he is able to perform; he is of the same mind yesterday, to day, and forever; he is no respecter of persons; he sends rain upon the just and upon the unjust; his mercies are still extended over the children of men; the planets still roll in their accustomed order; the seasons continue their course without variation, and the God of the universe still regards the work of his hands, therefore the universalist hopes in the promises of God, & has faith to believe that they will be accomplished. This faith and hope causes him to love the world of mankind, he believes that they are all regarded by their heavenly father, and that they are objects of his love, therefore they are objects of our love; it teaches him to look at failings and faults with a tender eye, for we all fall short of perfection, we all have errors, we all go astray, therefore we should make allowances; we should judge charitably and tenderly, and live in love and harmony with the world of mankind. The universalist has faith like faithful Abraham to believe the promise, that in him should all the families of the earth be blessed, and hope for the continuation of the promise made to Jacob that in his seed should all the families of the earth be blessed. They have faith to believe all the prophecies of the holy prophets. In the prophecy of Isaiah we read, "For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to receive the spirit of the humble, and to revive the heart of the contrite ones; For I will not contend forever, neither will I always be wroth; for the spirit should fail before me and the souls which I have made. For the iniquity of his covetousness was I

wroth, and smote him, I hid me and was wroth, and he went on frowardly in the way of his heart. I have seen his ways and will heal him, I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is afar off and to him that is near, saith the Lord; and I will heal him." Also, "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees; as fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over the nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." The universalist has hope in these glorious promises; and faith to believe they will be accomplished, for the Lord hath spoken it, not man. They have faith in the prophecy of the son of man, "Say unto them as I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his wicked way and live." They have faith in the restoration of the human family in all the prophecies where judgments are inflicted on the children of men for their disobedience, because, when the judgments were pronounced, promises were given for the restoration of the same on whom the judgments were pronounced. They have hope in the new covenant, "This is the covenant that I will make with them after those days, saith the Lord, I will put my law into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more." They have faith in the promise "That at the name of Jesus every knee, shall bow of things in heaven and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Such being their faith and hope they should practice the pure religion of Jesus Christ, they should follow charity with all men and love all men as brethren, and the God of peace will bless them.

MONITOR.

#### PRIMITIVE CHRISTIANITY.

The question—what was the doctrine of the primitive christians? is now generally agitated in the minds of christian professors in this country. An appeal to the scriptures, seems unavailing, as different commentators understand and explain the sacred text in various and opposite ways.



To settle this point, it becomes proper to call in the aid of the opinions of christians, who lived near the apostolic age. To this method none can object; and by it, the doctrine of the primitive christians, must be determined.

ORIGEN, who was born near the close of the second century, and flourished about A. D. 230, was of opinion, that "after long periods of time, the damned shall be released from their torments, and restored to a new state of probation;" and that "as self-existent power must needs subject all beings to itself, the Deity could not but impress upon their intimate natures and substances, a central tendency towards himself; an essential principle of re-union to the great original." This is Universalism, and if the belief of a man, who was in fact, the oracle of the church in the third century—one whom all parties and sects have been proud to own as a christian.

According to Lardner and others, there could not be more than twenty years between the death of Polycarp, and the birth of Origen. Polycarp is the reputed and worthy disciple of the apostle John; and those taught by Polycarp, or other apostolic men, constituted the church at the period when Origen may be supposed inducted into its communion.

The opinions of the disciples of the apostles, could not have materially changed on the subject of salvation in this short time; nor can any sufficient reason be assigned, why those taught by apostolic men, that is, by disciples of the apostles, should essentially differ from their instructors. Now those taught by apostolic men, were the instructors of Origen, whose opinions must obviously have been the same as his contemporaries.

1. Had the opinions of Origen, on a subject of this magnitude, (the salvation of all men,) differed materially from those of his contemporaries; that difference would have been remarked by himself, or been observed by others. But no such suggestion is made; nor is there the least appearance of suspicion in the mind of any one, that such difference existed. It follows of consequence that the contemporaries of Origen were Universalists. But these were taught by the disciples of the apostles; the disciples of the apostles must therefore have

taught the same doctrine, or Origen and his fellow believers must have apostatized from the faith. That no such apostacy took place, is manifest, from the fact, that they are no where charged with any deviation from the faith, before the fifth century; nor is there a single intimation that the *restoration* was a novel opinion. If the disciples of the apostles taught the doctrine of the restitution, (and it is plain they did) then the apostles must have taught the same, or their disciples had corrupted the word of truth.—But no evidence can be given, either proving that the disciples of the apostles had apostatized, or that the apostles themselves did not preach the "restitution of all things."

2. New opinions and doctrines are offered to the consideration of others, under that form which is called an *apology*, that, is, giving the reasons for such opinions, and answering objections against them.—This was practised by the early christians; and hence the *apologies* of Justin Martyr and others. The same has obtained where individuals *dissent* from a previously existing church; and hence, if the doctrine maintained by Origen, had not been that of his contemporaries, he would have presented apologies, not to heathens, but to christians, from whom he had dissented. It has been already seen, that no such apology was ever made, and no intimation given that one was ever necessary.

If it be objected, that possibly the whole church had become corrupted; it may be asked whether this corruption took place in the time of Origen, or the preceding age? If before his time, it supposes the apostolic disciples guilty of what no other men ever were—of entirely forsaking the opinions of their religious instructors, without leaving any evidence that they had done so.—If this corruption be supposed to have taken place in the third century, the change is little less extraordinary, and will even then suppose that for which I contend—that all christians of that age were believers in the salvation of all men. But to suppose such a change in the religious opinions of a widely scattered and numerous community, whose tempers, and habits, and prejudices must have been extremely various, is wholly unauthorized by the experience of mankind.—How it will not be pretended that it

overturn the opinions of a whole community is so easily accomplished.—The gospel when aided by most benevolent and stupendous miracles, and recommended by the purity of its precepts, and the sainted lives of its professors, was full *three hundred years* becoming the religion of the Roman empire. The notion of any great and sudden change in the public mind, in regard to religion, is wholly preposterous; and we are necessitated to infer that Universalism was the doctrine of the church in the time of Origen; and therefore must have been in the preceding age, up to that of the apostles.

3. The age of which we are treating, was one that preserved the greatest vigilance over its opinions. Every deviation from reputed orthodoxy, was carefully and strongly marked, as is evinced by Origen himself, who when necessarily associated with a gnostic, refused to join with him in prayer. This regard to opinion, furnishes very strong ground of inference, that the doctrine of the restitution, was by no means novel. But the evidence rises in proportion as we are assured, that Origen, so far from being considered a *heretic*, held an important office in the church of Alexandria; and his writings were every where circulated and read with unqualified approbation. More than a century elapsed, before the opinions of this great man were condemned; and this was most probably done, merely in reference to his doctrine that God was incorporeal.

From these considerations, the doctrine of the ultimate purity and happiness of all men, comes recommended to our acceptance in a new and convincing form.—Its general prevalence, so near the apostolic age; the impossibility that any very material change could have taken place in the public mind, without leaving a vestige whereby such change could be known to have transpired; and the more than ordinary vigilance, exerted by the clergy over the doctrines of the church, and the care with which they marked every innovation—all tend fully to convince those whom evidence can satisfy, that no other doctrine comes down to us with the same weight of testimony.

A retrospect of these facts, should inspire us with confidence, that the primitive

doctrine of the restitution, will, with the progress of research, arise from the obscurity into which it has fallen, and in which the interests and prejudices of men have so long held it; again cheer the world with the light of pure and simple christianity, and consummate the eternal happiness of all mankind.—*Herald of Salvation.*

#### PRIMITIVE CHRISTIANITY.

It has been already shown that Origen was a most zealous and able defender, of the scripture doctrine of the final purity and happiness of all men.—About the middle of the *fifth* century the church was much agitated respecting these opinions—their advocates being called *Origenists*.

An Origenist is but another term for an Universalist, as will appear from the following quotation of their opinions—"The father is greater than the son, and the son than the holy spirit—future punishment will not be eternal; and even that of the demons will have an end."—From this it appears, that these Universalists were infected with the general and growing superstitions of the times; but we have little concern with their peculiarities of opinion—it is the fact that under the authority of various emperors, and the scrutinizing vigilance of the Popes, the great doctrine of the restitution was still professed. And it must excite astonishment that this doctrine was maintained by many of the first ecclesiastics, without exciting any disturbance, or a single act of persecution, until the middle of the fifth century.—Its professors were always in the number of the Orthodox if we except some who rejected the trinity. But the denial of that doctrine appears not to have been a necessary part of their creed; as will appear from the names of some who were eminent promoters of the trinitarian scheme.

Gregory Nazianzen is known to have been an admirer of the works of Origen; and yet few men ever stood higher in the ranks of orthodoxy—and none surely, ever carried the doctrine of the trinity to a greater extreme. The question forcibly occurs, how has it happened, that these men were not only universalists but were considered orthodox.

There can be but one way for accounting for this fact; it is by supposing, that until this period, universalism was the prevailing doctrine of the church. No other supposition is supported by even the shadow of evidence. What evidence can there be, that those who were esteemed Heretics, were suffered to remain in the church unmolested? Can it be pretended, that christian charity was so common as to indulge



what, it fancied to be error? If this be once pretended, we have but to name the Arian, Pelagian, and Eutychian controversies to strike the advocates of such charity forever dumb. Here then is a period of more than two hundred years, and that too in the very first ages of the christian church, in which it is known universalism not only existed, but was publicly professed and taught; and yet during that time there is not a hint of its being contrary to the scriptures or even to the doctrines of the church.

Another fact worthy of remark is, that when the sentiment was condemned, all the Monasteries in Syria and Palestine were found to favor the doctrine of the Origenists. Now it is notorious, that the Monks have from their first establishment, been the most intelligent and best informed of any class of christians. They certainly had better opportunities for investigation, and they have left many indubitable proofs, that those advantages were not entirely neglected.—It was from the monks, that the tone of public opinion was derived; and we may hence very safely estimate the sentiments of the great body of christians, in any country, by knowing the sentiments of the monks.—For if we once ascertain, that all the clergy of Spain are papists, we certainly cannot doubt that a great majority of its inhabitants are of the same faith.

It should also be remembered that the monks in general, have been the great advocates and supporters of the reputed orthodox faith; and they have ever borne the most unqualified influence in the councils of ecclesiastics.

Can it be supposed then, that the christians of a whole country became instantly converted to these views? or that their sentiments should have been unknown? Neither can be believed—and there is great reason for supposing, that imperial policy extorted from the Pope, and the Patriarch of Constantinople, the condemnation of these opinions.

This supposition is confirmed by the preservation of the Emperor's message to the dignitaries of the Church, in which he says—"We exhort you to assemble, and read carefully this account, and to condemn each article of it with the impious Origen, and all those who shall be of the same sentiment."

From this, it is manifest, that the condemnation of Origen and his sentiments, did not originate in the church—not from the spiritual guardians of its welfare—not even from the jealousy of the Pope himself; but in the unnatural influence of secular power, and lawless ambition. Let any person seriously and candidly weigh these considerations—notice their

natural tendency, and then form a dispassionate judgment.

Does not each of these particulars amount to distinct evidence, that Universalism was the general doctrine of the primitive church.

That the sentiment should have been so long uncondemned—that so many of the brightest luminaries of the church should have been its zealous advocates—that the monks, and innumerable multitude of the laity should have believed it—and finally, when it was condemned, that act did not originate in the guardians of the church, but in imperial usurpation, can never be accounted for, but on the supposition that primitive christianity was universalism.

No other system of views now entertained, can produce evidence of equal force, for the antiquity of its doctrines—no, not of equal weight to either of the foregoing particulars.

How entirely overwhelming ought their combined influence to be esteemed, when viewed in contrast with the bare assertions, and dogmatic assumptions of the sticklers for modern orthodoxy! And I cannot but express my entire conviction, that as these facts and evidences are rescued from the grasp of clerical policy, and laid before the world—that world will appreciate their importance; and cheerfully embrace, and piously believe the doctrine of universal salvation. Thus removing the errors and corruptions of more than twelve centuries of accumulated darkness, and reviving the pure spirit of primitive christianity, in that of universal purity and happiness.

*Herald of Salvation.*

#### UNIVERSALISM IN THE WEST.

It is presumed Mr. Rains is the same preacher who is mentioned on the 55th page of this Vol. and who is there said to be "actively engaged in testifying the grace of God that bringeth salvation to all men."

Truly pleasant are a few green spots, in the west, where the sun of righteousness shines, and the dews of Zion cause the wilderness to blossom like the garden.—*Relig. Inquirer.*

Monday, 19th. I left Louisville for Vincennes, shaping my course so as to visit as many of our christian brethren as possible. I passed through Lloyd and Harrison to Crawford county. I found that Mr. Rains, to whom you wrote, was absent on a journey to Kentucky. I saw one of the principal members of his society, from whom I learnt that they were strong Unitarian Universalists. They are of the same

or similar principles with those of Mr. Sargent's church, with whom they correspond. There are two other churches of the same order in the West; namely, at Jefferson county, Indiana, Evans Miles, minister, and at Gallia county Ohio, Matthias Croy, minister. These churches do not maintain fellowship with the Christians. Mr. Rains is a young man, about twenty-six, and a very popular preacher.—*Ch. Reg.*

### CANDID EXAMINER.

MONDAY, OCTOBER 9.

"WHAT IS TRUTH?"

*For I am the Lord, I change not, therefore ye sons of Jacob are not consumed.*

We have read of a mighty conqueror who when he first approached the cities of his enemies, reared a white banner and by the voice of a herald proclaimed conditions of pardon. If the enemy submitted within a stipulated time, during which period the white banner remained erected, they escaped with life. But if they yielded not within the stated time, the white banner was taken down and a red banner of vengeance reared in its stead, and the war of entire extermination commenced.

How much like the character of this conqueror is the present doctrine of probation teaching that God is holding out the offers of pardon and grace for a certain time, but after this certain time has expired, he acts in a perfectly new character. Pardon is no longer exercised—the door of mercy is forever shut and the day of grace forever over. The benign smile of infinite love which filled the countenance of Jehovah is changed to the angry frown of reprobation. Does this doctrine comport with the character of an unchangeable God? Is it possible that that God who for our redemption bowed to this wicked world in the person of his son through whom he manifested himself as a God of love to all his creatures will again appear as an un pitying Judge, and relentless revenger to consume and destroy his offspring in endless and tormenting flames? It is not possible, for Jehovah has said, *I am the Lord, I change not therefore ye sons of Jacob are not consumed.*

### POWER OF CONSCIENCE.

Robert A. the foreman of a respectable nurseryman at some distance from town, who had lived with his employers ten years, and borne a good character, on Saturday sen'night applying for his wages, claimed pay for a man up to that day, although he had discharged him some days before. His master said, looking him steadily in the face—"Robert, do you want to cheat me by asking wages for a man that you yourself discharged eight days ago?" He had no sooner said this, than the miserable conscience-stricken man's blood forsook his face, as if he had been stabbed to the heart. When his master saw him so much affected, he told him, that he should not discharge him, that he might still labor as he had done, but that, after such a manifestly dishonest attempt, his character, and the confidence in it, were gone forever. On Monday Robert made his appearance, but was utterly an altered man. The agitation of his mind had reduced his body to the feebleness of an infant's. He took his spade and tried to use it, but in vain, and it was with difficulty that he reached his home.—He went to bed immediately, medical aid was procured, but to no purpose, and the poor fellow sunk under the sense of his degradation, and expired on Wednesday forenoon! His neighbor, who attended him, says, that a short time before he died, he declared that the agony consequent on the loss of his character as an honest man, which he had for so many years maintained, was the sole cause of his death.—*English paper.*

### BENEVOLENCE.

There is far more satisfaction in doing than receiving good. To relieve the oppressed is the most glorious act a man can be capable of; it is in some measure doing the business of God and Providence; and is attended with a heavenly pleasure, unknown but to those who are beneficent and liberal.—*Ref.*

### PROPHECIES.

Letters from Bucharest say, that the prophecies of Argothangelos, the first publication of which was three centuries ago, and which were reprinted at Bucharest in 1812, by order of Russia, announced that



*Constantinople would be taken in 1827.* The death of all the Emperors, down to Alexander, is exactly predicted in the most positive manner by this prophet, as well as the expedition of the French to Moscow.

*U. S. Gazette.*

[The truth or falsehood of the prophecy respecting Constantinople will soon be known.]

Extract of a letter from a pious and intelligent member of the Methodist Episcopal church.

"I had thought to write a good deal at this time, and mention some of the exercises of my mind to which I alluded in a former letter, but a violent pain in my head, which I now suffer prevents me again from doing it. Suffice it to say, that I am fully convinced of the impropriety or unprofitableness of being connected with any of the existing sects. I find that the closer one is connected the more difficult it is to act and judge impartially. I have now been a member of the Methodist Episcopal Church seventeen years; and it is some years since I began to see the many inconsistencies in the society; I observed the formality of their class meetings and love feasts, where the frantic zeal of many is applauded by those who ought to know better. Many of their young preachers are puffed up, and many of the old ones are very peremptory; and the harsh unscriptural expressions they make use of I must blame. Their judging the state of religion of their societies by the a's and p's (absent and present) of their class papers, and many other things are, in my view, very exceptionable. But notwithstanding what I have said, I know their worth, and must acknowledge many of their excellencies."

The foregoing extract is not given from any invidious feelings towards the Methodists, but for their own candid consideration and benefit. Besides, the evils are not greater in the Methodist Society than in most other Societies, tho' they may be of a different kind. It is in vain to expect that any of the religious communities of this day will ever be thoroughly purified or again become what they once were. A great and important change, at no distant period, will undoubtedly take place in the religious state of things, but it will be brought about in a way as unlooked for and undesirable, as that which took place at the coming of Christ. And as it was at that time, so it will be again; many that are first in a profession of religion, and in the esteem of professors, will be the last to yield obedience to the requirements of the Lord, or to receive any improvement in their spiritual condition.

*N. Y. Telescope.*

FROM THE N. Y. TELESCOPE.

### CLERICAL POLICY.

*Mr. Editor*—A free and unshackled press is the bulwark of our national freedom, and the terror of clerical despots; because they know that it is the only weapon that can reach the root of intolerance and priestly hypocrisy. By means of the Press, we became acquainted with the bloody and cruel secrets of the inquisition. By the Press, we have the cruelties of former and later persecution, (under the name of orthodoxy) handed down to the rising generation, in order to warn us against deceivers, and bartering our birth right for the fetters of intolerance and priestly despotism;—these enemies of the rights of man assume various modes of attack to undermine the fabric of civil and religious liberty. The work, though seemingly slow, is no less determined upon. Clerical policy runs deep and smooth, cunning and revengeful. The elevation of the church to secular authority, & the assumption of the clergy to power, have been gradual and systematic in every country and age, until the church became at last a terror and a scourge, instead of a blessing to the human race.

If we look at surrounding events, we shall discover a strong coincidence between the rising influence of clerical authority in former times, and the gradual usurpation of the clergy in the present age.

I shall quote one instance as a matter of fact, to show what might be expected from this pious fraternity, could they but grasp the arm of secular power.

I have heard a divine belonging to the T. D. Church in New York, pray that God would shovel from the face of the earth, all the unconverted and ungodly rulers of our land; and declared no man could be a christian who could not response Amen to this benediction; and actually denounced the whole city of New York as wicked and worse than Babylon, for not submitting to the easy and pious yoke of a few disinterested and benevolent clergy, of about four or five, who wanted to form a pious union with our civil authorities in the administration of justice; to the making choice of a few pious men to public offices, and a peep now and then into the treasury. O the depth and mystery of the craft!

From the Restorationist.

*Conclusive Arguments in favor of the Salvation of all men.*

With respect to the salvation of man, one of the three following positions must be ta-

ken by every consistent logician ; for we cannot think of a fourth that would be likely to be taken away by any one.

1. God *would* save all men, but *could not* ; or 2. He *could* save all men, but *would not* ; or 3. He *can* save all men, and *will* save all men.

If we adopt the first hypothesis, and say he *would* save all, but *could not*, we rob him of one of his most glorious attributes, viz. — *Power* ; for this position supposes a lack of *power*, as the only reason why his *will* is not accomplished. If we adopt the second hypothesis, and say he *could* save all, but *would not*, we rob him of another attribute equally glorious and more endearing than *power*, viz. — *Goodness*, or a benevolent disposition towards mankind ; for this position supposes a lack of goodness or benevolence in God towards his creatures, as the only reason why they are not saved. — But if we adopt the third hypothesis, and say he *can* save all, and *will* save all, we allow his *power* to be omnipotent, his *goodness* to be omnibenevolent, his *wisdom* to be omniscient, and every other amiable, glorious and perfect attribute to be possessed by him in infinite fulness and perfection. And so by reversion, if we allow that Deity is possessed of every perfection, I see no way of avoiding the conclusion that he both *can* and *will* save all mankind with an everlasting salvation through Jesus Christ our Lord.

From the Reformer.

#### UNEMPLOYED MINISTERS.

MR. SABINE, a Presbyterian minister at Boston, in a postscript to a sermon lately published, says,

" A great many unemployed ministers of the Gospel, who have been counted faithful, and put into the ministry, and have stood for years acceptable and useful, and who have lost none of their real moral character and talent, are now in this great and ancient city, (Boston) seeking a morsel of bread, by keeping *boarding houses*, *teaching schools*, *writing and editing for printers*, *delivering philosophical lectures*. Others, younger men, licentiates and candidates, are degraded at the very outset of their ministerial career, by suffering themselves to be employed as agents to collect moneys, and get subscribers for mere speculations

in a kind of religious traffic. In fact, this part of the country abounds with clergymen unemployed in their own proper way, and condescending to labors for which they were never designed, and to which their characters are ill adapted."

We further learn from a statement of Mr. Sabine, founded on the authority of the American Education Society, that out of five hundred and twenty-seven young men, which this Society has patronized in ten years, only thirty-four are preaching the Gospel, and ten only of these are settled or ordained. What a small number in comparison to the number patronized, and the vast expenditure which has been made during these ten years. Including buildings, founding professorships, &c. the expenses cannot be much short of half a million.

## Poetry.

From the Boston Galaxy.  
BEASTLINESS.

A story is told of a humorous priest,  
When invited to join in a frolicsome feast,  
Who promised to eat and to drink, like a beast.

The wags had all planned (to use one of their tropes,)  
To get the good parson upon the high ropes ;  
And to do it, his promise now gave them high hopes.

So they in this way the experiment tried ;  
With food and with liquor they constantly plied ;  
Which three times in four the parson denied.

At length says one wag, tipping 'others the wink,  
" It's time ; Mr. Priest, of your promise to think :  
Which was like a beast, you would eat & would drink."

" My promise I'll keep," quickly answered the priest.

" More than nature requires to devour at a feast,  
Is to act like most men, 'sirs—and not like a beast."

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